

THE EXAMINER.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

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THE EXAMINER:

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TERMS.

TWO DOLLARS PER ANNUM, IN ADVANCE.

P. M. SEYMOUR,

Editor.

The Returned Missionary.

The recent return from India, of one of the earliest of that band from this country who first devoted their lives to the great work of spreading the light of Christianity and civilization over the darkest portions of Asia, is an event worthy of more than ordinary notice. It is of itself, a circumstance of importance, as suggestive of the deep and strong feelings of philanthropy which must possess the heart of the Christian Missionary, to enable him for so many years to leave his kindred, and brave all the dangers, submit to all the trials, and perform all the labors required of him among a heathen and barbarous people.

It is but a few weeks since the Rev. Daniel Poor, D. D., after an absence of thirty-three years, set his foot on the shores of his native country. He arrived with the force of a new man, and with the pressing importunity of some of his old friends, who found him on his arrival. He then hastened to his home in this State, to meet his children, who, many years since, had been sent to this country for their education, and in the pulpit of his only son, who is there settled in the ministry, he preached his first sermon after his arrival in America.

He intended to hasten to his ancient home, but it happened that a large party of missionaries were to be set apart for their work, and that of them destined to his own station in Ceylon. His counsel and advice were considered so essential, that he was detained in Boston, and took a part in their ordination. He was appointed to give them a farewell address, which he very truly turned to a joyful welcome, by conducting them in imagination to the several stations where they were destined to be joyfully received as messengers of glad tidings.

Having again addressed the departing missionaries on their embarkation, he proceeded to Danvers, to the spot always dear to him as the place of his nativity, where he had spent the days of his childhood and youth, and where dwelt most of his kindred and friends. It was his home, and the place which, for many long years, he had already often in thought and imagination. Various and conflicting indeed must have been his feelings, as he approached that venerable mansion. He had left it almost a youth, and now he was returning to it nearly on the verge of old age. The widowed mother who had guided his youthful steps, and devoted him with a self-sacrificing spirit to the missionary cause, had long since passed to her reward. Of eight brothers and sisters, fondly and dearly beloved, who bade him farewell on his departure, two only, a brother and sister, both well stricken in years, remain to welcome his return. Of the many friends and associates of his earlier days, after whom he makes enquiry, most of them are no more. Although affection claims for these the "natural seat," yet constitutionally of a disposition happy and cheerful, he is not disposed to dwell too intently on the darker side of the picture, and he hears with interest, of new names connected with the expanding family circle. More than two hundred branches extend from the family tree, of which his paternal father and mother constitute the trunk.

He now arrives in the centre of his native village. He looks around, and finds no place he can recognize, to assure him that it is the place he has left. The lapse of time has obliterated all the old landmarks. If the objects themselves have not changed, everything around them has. Even the physical features have altered. The felling of forests, and the growth of new vegetation have given a changed aspect to strongly marked natural scenery.

He goes to the paternal mansion, which is the least changed of all. It would not become us to describe too minutely, the circumstances of the joyous meeting there of friends, so long separated. Suffice it to say that the fraternal embrace and kiss of affectionate recognition were largely indulged with all the intensity of deep emotion. Friends quickly gathered around him and his partner, who he had brought, and who had for many years shared in his labors abroad. They were affectionately received, and he recounted to them in a concise and familiar manner, the story of his sojourn in a strange land, his labors, and his many narrow escapes from imminent dangers. Among the latter it may be mentioned, that it was only apparently by a very trivial cause, that he was deterred from taking a passage home in the ill-fated *Ocean Monarch*, and thus sharing in the tragic scenes of that awful disaster. For these and unnumbered other mercies, and for his safe return to his friends, he poured forth his thanksgivings with a fervor of feeling and eloquence of expression, only to be expected under circumstances so extraordinary.

It is not easy for us who have witnessed in detail, the changes that have taken place in a course of years, to have an adequate idea of the impression they would make upon one, of whose memory was engraven the exact state of things as they were thirty-three years ago. More than half of Dr. Poor's life-time, has been spent abroad in a tropical climate. Almost all the time he has been actively engaged with true missionary zeal in labors of philanthropy, among a barbarous race, and has paid comparatively little attention to the changes which have taken place in the civilized world. Hence all this time spoken another language, and identified with the people of India, and considered himself as self-estranged forever from his native country. It was only on account of the fear of his health, that they permitted, and even urged him to seek its restoration, by a visit to his friends in America.

He came by the way of England, where he stopped while to visit the friends of his father, who is a native of that country, and the sister of an English missionary. On their arrival in England, they were astonished beyond measure, at the changes which everywhere met their eyes. He described it as like landing on another planet. As to

all the improvements and discoveries which have so strongly marked the age, he had been in a Rip Van Winkle sleep. He not only found a people of different color and language from those with whom he had been accustomed to associate, but all the new discoveries in science and art for the last third of a century, burst at once on his attention and produced a whirl of excitement not easily described. The changes produced by the steam engine, steam navigation, railroads and magnetic telegraph, as well as the minor improvements, were entirely new to him, and struck him with astonishment and wonder.

In this country, he was lost in the new aspect of things in the literary, political and theological world. He knew nothing of the new differences of opinion between old and new schools of theology, or the shades of political excitement which now agitate the public mind, neither is it his desire on those topics to be better informed. In meeting his personal friends, the illusion of expecting to find them appearing much as they were when he bade them farewell, was only dissipated by observing their surprise at not finding him just as they had pictured him in their own minds. Thus were they looking glasses to each other, reflecting upon both the changes that time had made on their personal appearance.

On Sunday last, he preached his first sermon to his townsmen since his return. It was in the same place where thirty-three years ago he stood up and preached to a congregation, almost all of whom have passed away, but some of the youth and middle aged of that assembly, constituted the aged of this. Although it was in the same place, it was not in the same house that he stood before this new congregation. That ancient structure had been taken down and a new one erected. This, too, had been removed to make room for a larger house. The third house had been destroyed by fire, and a fourth, the pulpit of which he now occupied, had been erected in its place. As it became generally known that Dr. Poor was to officiate, a congregation larger than usual assembled and listened throughout to the exercises, with marked attention and interest. After the invocation, he read a part of the 107th Psalm. This was followed by singing with fine effect, that beautiful hymn by Addison.

"When all thy mercies, O my God," &c. He now requested the congregation to join him in his thank-offering for his preservation and happy return to his native land, and then offered up a prayer of great fervency, and replete with true devotional feeling. Many an eye unused to weep was moistened, as the venerable speaker in broken tones and moving accents, poured out the humble acknowledgments of a grateful heart. His sermon was extemporaneous, and exceedingly well adapted to the occasion which called it forth. His text was taken from Romans 15, 22, and the following verses:

"For which cause also I have been much hindered from coming unto you, but now having no more places in those parts, and having a great desire these many years to come unto you," &c.

These words he applied with great aptness of illustration to his own past and present situation, giving a brief narrative of his residence abroad, and the objects he hoped to accomplish by his return. We have not room to say more of the discourse, only that it was listened to with the most undivided attention, by a large audience. In the evening he again addressed a crowded house, taking for his text, "The churches in Asia salute you." As the messenger of the Asiatic churches, he eloquently presented their salutations and also their claims to the support of their sister churches in America. He described graphically, the difficulties of introducing Christianity into India, and the manner in which they were to be overcome, and closed with a powerful appeal in behalf of the missionary cause.

The manner of Dr. Poor is earnest and almost enthusiastic, his voice sometimes breaking with the intensity of his emotion, when highly excited by his subject. He unites the zeal of an apostle with the energy of a reformer. Without using notes, he is fluent in speaking, which surprises many, as he has been so many years accustomed to speak in another language. We do not doubt that his return will awaken the religious community to new effort in the cause of Asiatic missions.—*Salem Gazette.*

The American Lake. Prof. Drake, of Cincinnati, has been making some observations upon these inland seas, and gives the results to the public. The chain of lakes extends over nearly eight and a half degrees of longitude in length. The extent of their surface is estimated at 93,000 square miles; and the area of country drained by them is computed at 400,000 square miles. Their relative sizes are as follows:—Ontario, 5,300 square miles; Erie, 9,600; St. Clair, 360; Huron, 30,400; Superior, 22,000. The average depth of water in the different lakes is a question upon which there is no certain information. Authorities differ. Dr. Drake gives it as follows:—St. Clair, 20 feet; Erie, 84; Ontario, 500; Superior, 900; Huron and Michigan, 1,000. In standard works, Lake Erie is usually stated to have a depth of 120 feet. The deepest soundings have been made in Lake Huron. Off Saginaw Bay, 1,800 feet of line have been sent down without finding the bottom. The altitude of these lakes varies step by step from Ontario to Superior. Lake Ontario is 232 feet above the tide-water of the St. Lawrence. Erie is 333 feet above Ontario, and 565 feet above the tide water at Albany. St. Clair is 6 feet higher than Erie; Huron and Michigan are 13 feet above them. This shows the curious fact that while the surface of Huron is 584 feet above the level of the ocean, its bottom, at Saginaw Bay, is more than 1,100 below the same level. The waters of these lakes, with the exception of Erie and St. Clair, are remarkable for their transparency and delicious flavor. Of Lake Huron, Prof. Drake ascertained that the water at the surface, and 200 feet below the same place, indicated precisely the same temperature,—viz: 50 degrees. His explanation of this fact is: the water is so pure that the rays of the sun meet with no solid matter in suspension to arrest and retain the heat.

Gov. Shunk's Last Message to the People of Pennsylvania.

We have seldom, if ever, been more impressed with the Message of a Chief Magistrate to his people, than with the dying one of the late Gov. Shunk, of Pennsylvania. It contains but few words, but these are words which

"Allure to brighter worlds."

We hope the people of other States besides Pennsylvania will read the Message, and that all our Chief Magistrates may declare their confidence in the same Rock.

TO THE PEOPLE OF PENNSYLVANIA: It having pleased Divine Providence to deprive me of the strength necessary to the further discharge of the duties of your Chief Magistrate, and to lay me on a bed of sickness from which I am admonished by my physicians, and my own increasing debility, I may in all human probability never rise; I have resolved, upon mature reflection, under a conviction of duty, on this day, to restore to you the trust with which your suffrages have clothed me, in order that you may avail yourselves of the provision of the constitution, to choose a successor at the next general election.

I therefore hereby resign the office of Governor of the Commonwealth of Pennsylvania, and direct this, my resignation, to be filed in the office of the Secretary of the Commonwealth.

In taking leave of you under circumstances so solemn, accept my gratitude for the confidence you have reposed in me—My prayer is, that peace, virtue, intelligence, and religion may pervade all your borders, and that the free institutions you have inherited from your ancestors, may remain unimpaired till the latest posterity; that the same kind Providence which has already blessed you, may conduct you to a still higher state of individual and social happiness; and when the world shall close upon you, as I feel it soon about to close upon me, that you may enjoy the consolations of the Christian faith, and be gathered, without a wanderer lost, into the fold of the Great Shepherd above.

FRANCIS R. SHUNK.

Beautiful Remembrance of the First Congress of Philadelphia.

[From the pen of the venerable John Adams.] When the Congress met, Mr. Cushing made a motion that it should be opened with prayer. It was opposed by Mr. Jay of New York, and Mr. Rutledge of South Carolina, because we were so divided in religious sentiments, some Episcopalians, some Quakers, some Anabaptists, some Presbyterians, and some Congregationalists, that we could not join in the same act of worship. Mr. Samuel Adams arose and said, "that he was no bigot, and could hear a prayer from any gentleman of piety and virtue, who was at the same time a friend to his country. He was a stranger in Philadelphia, but had heard that Mr. Duche (Ducheyne) pronounced it deserved that character, and, therefore, he moved that Mr. Duche, an Episcopal clergyman, might be desired to read prayers to Congress tomorrow morning." The motion was seconded and passed in the affirmative. Mr. Randolph, our President, waited on Mr. D. and received for answer, that if his health would permit, he certainly would. Accordingly, next morning, he appeared with his clerk, and his pontifical, and read several prayers in the established form, and then read the psalter for the seventh day of September, which was the 35th Psalm. You must remember this was the next morning after we had heard of the horrible cannonade of Boston. It seemed as if Heaven had ordained that psalm to be read on that morning.

After this, Mr. Duche, unexpectedly to everybody, struck out into extemporaneous prayer, which filled the bosom of every man present. I must confess that I never heard a better prayer, or one so well pronounced. Episcopal as he is, Dr. Cooper himself never prayed with such fervor, such ardor, such correctness and pathos, and in language so elegant and sublime for America, for Congress, for the province of the Massachusetts Bay, especially for the town of Boston. It had an excellent effect upon everybody there. I must beg you to read the psalm. If there is any faith in the stories of Vigilance, or Honeysuckle, or especially the series of the Bible, it would have been thought providential.

Here was a scene worthy of the painter's art. It was in Carpenter's Hall, in Philadelphia, a building which still survives, that the devoted individuals met to whom this service was read. Washington was kneeling there, and Henry, and Randolph, and Rutledge, and Jay, and by their side stood, bowed in reverence, the Patriotic patriots of New England; who at that moment had reason to believe, that an armed soldiery were wasting their humble households. It was believed that Boston had been bombarded and destroyed. They prayed fervently for America, for the Congress, for the province of Massachusetts Bay, and especially for the town of Boston; and who can realize the emotions with which they turned imploringly to heaven for divine interposition and aid? "It was enough," says Mr. Adams, "to melt a heart of stone. I saw the tears rush into the eyes of the old, grave, pacific Quakers of Philadelphia."

Memories of George Washington. Our fellow-citizen, Edward Mascoe, Esq., during a recent visit to England and the town of his nativity, accidentally stumbled upon the ancient residence of the ancestors of Washington, located in Sulgrave, Northamptonshire. He describes it as a substantial and handsome feudal residence, of about the time of Edward IV., which, in its time must have been capable of standing a stout siege and maintaining good defence. Mr. Mascoe took the following very interesting extracts from "Baker's History of Northamptonshire":

In 30 Hen. 8 (1538-9) the Manor of Sulgrave, parcel of the dissolved priory of St. Andrew, with all the lands in Sulgrave and Woodford, and certain land in Sottesbury and Colton, near Northampton, late belonging to the said priory, and all lands in Sulgrave, late belonging to the dissolved priories of Canons Ashby and Catesby, were granted to Lawrence Washington, of Northampton, gentleman, who died seized in 26 Eliz. (1583-4), leaving Robt. Wash. his son and heir, aged forty years, who, jointly with his eldest son, Lawrence Washington, sold the Manor of Sulgrave in 8 Jac. (1610) to his nephew, Lawrence Makepeace, of the Inner Temple, London, gent.

Lawrence Washington, after the sale of this estate, retired to Bungton, where he died. His second son, John Washington, emigrated to America about the middle of the seventeenth century, and was great-grandfather of the American patriot, Geo. Washington.

Accompanying these extracts, neatly drawn out upon a large sheet of thick paper is the pedigree of the Washington family, obtained from personal visitations, title deeds, monumental inscriptions, and other authentic sources. This is a document of great interest to every American, clearly tracing the descent of the immortal patriot from the Washingtons of Sulgrave, Eng.

In addition to these, Mr. Mascoe brought with him two well drawn and skillfully painted views of the old Washington Mansion—one representing the exterior of the building, as it appears at present, and the adjacent grounds, and the other giving a fine interior view. These are done in oil, by an artist of much talent, and are handsome and well framed. Mr. M., at much cost of time and labor, procured also plaster casts and views from the monuments of deceased members of the family, now to be seen in the beautiful rural church, where they attended on divine service, hundreds of years ago, and where their remains now repose. He also procured a piece of the oak of which the Washington family pew, in the same church, was made; some repairs that were being made at the time enabling him to possess himself of so interesting a relic.

These memorials would be valuable additions to the rooms of our Young Men's Association, the State Library, or some other public institution. We learn that Mr. Mascoe is willing to dispose of them, for public purposes, at a rate that will simply remunerate him for the cost and labor of obtaining them. The paintings we have alluded to were done at his order, and at considerable cost; but the whole collection of memorials may be had at a price infinitely below their actual value, and we hope they may be secured by the Association or the State.

In a voluminous and interesting History of Banbury, Mr. Mascoe's native town, we find the following paragraph:

"It is a curious circumstance, with reference to Lord North's being Prime Minister of Great Britain during the American War, (the Revolution), that his Lordship held Chipping Warden, six miles from Banbury, by descent, in the female line, from the Saltonstalls of Chipping Warden; and that the direct male ancestry of Gen. Washington, resided at Sulgrave, almost immediately contiguous to Chipping Warden."—*Albany Express.*

Effects of Slavery. A correspondent of the American Messenger, makes the following statements, which show conclusively, the barbarous influence of slavery in those districts where it prevails. The writer, referring to the colporteurs of the American Tract Society, says:

"The wide field traversed by these brethren, embracing some 50 or 60 counties, stretched from the Blue ridge to the Ohio river, a mean distance of more than two hundred miles in width, and from the Pennsylvania to the Tennessee line. The territory is about equal to that embraced in the States of New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, and New Jersey. But while the population of these States will average something like sixty to the square mile, that of the district under consideration will not exceed ten, and many counties have not more than two or five inhabitants to a square mile. West of the Alleghenies, the country is an almost unintermitted succession of mountains, suited alone for grazing, or, if the immense water-power were turned to account, for manufacturing. The people chiefly reside in log-cabins, along the little valleys, ravines, or hill-sides, with almost no reference to neighborhood, school, or church privileges, in their location. There are not half a dozen villages in Virginia, west of the Alleghenies, that contain three hundred inhabitants each, and in one county, 70 miles by 35, larger than the State of Rhode Island, the largest village contains but five dwellings.

"The means of education are very restricted and inadequate. The schoolmaster needs to be on horseback to find his pupils. Probably one fifth of the adult population cannot read at all, and a much larger proportion are but poor readers. Nearly one half of the population are so situated as to prevent the enjoyment of the means of instruction with any degree of regularity, if they were provided, and in many counties there were not more than one or two common schools in operation. Sabbath schools were few in number, and imperfectly supplied with teachers or libraries, and few children attend them.

Benediction of Machinery.

The New York American in an article on this subject, states that fifty years ago wages were no better, in fact, less than at the present day, and the comforts and luxuries of life far more difficult to obtain. Articles needed by the poor man, cost in those days of comparative freedom from machinery, from twice to three times what they do now, and often more—and you will find that the greatest reductions are in those articles to which machinery has been most successfully applied. There is no article of luxury or comfort to which machinery has been extensively and successfully applied, of which the poor man cannot now get more for a day's labor than he could before such application of machinery.—*Salt is now less than one-third, iron less than one-half, shirtings and calicoes, and cloths generally, from one-half to one-fourth. Pins, needles, shoes, hats, everything in similar proportions.*

Forty years ago such articles of use and ornament as locks were scarcely known, and could be afforded by the rich only.—Farmers' waggon wheels were chiefly staves, their horse boxes, their chairs stools and benches, bureau pins drove in the wall or poles hung across, and their windows often of old sheet or blanket. Nails and glass cost money in those days, and labor commanded little!

Since machinery has been applied—better roads, turnpikes, railroads, all of which are a species of machinery, have been constructed. Steam has been made to propel the boat and the great ship, and to give power to the mill, to the jenny and the loom. Production in many articles has

been more than trebled, and everything the laborer needs has fallen, while his wages have risen or remain stationary. The clock which the farmer had not and could not afford, now adorns the mantel of his poorer tenant, and summons him to his meals.

There have been less improvements in agricultural implements than in machinery for manufacturing purposes—but this is the age of improvement. Let machinery be applied to husbandry also. Let bread and meat be as cheap as clothing, and if the distribution is not as equal as it might be, let us rejoice, that if the rich man has more, so also the poor man has much more.

The cottage has now, by the aid of machinery, here, what great kings have not in Africa, and what the kings of England had not before the introduction of machinery. The great Alfred sat upon a three-legged stool, while many an English or American tenant reclines on a gilded sofa. If the poor of England and America are not so well off as they should be, machinery is not at fault. It is machinery that has saved them from much greater misery, and the reforms which they need are chiefly governmental and social.

Horror of the Slave-Trade.

Few people have a realizing sense of the horrors of the Slave Trade as at present conducted. We hear of them at a distance, and at once dismiss the subject from our mind, without following, in fancy, the picture in all its disgusting details. But suppose the subject was brought home to us by the arrival of a slave with its cargo of human flesh in our waters—such a one, for instance, as has been carried into Sierra Leone. She had five hundred slaves, of whom ten died during her capture. The deck was literally covered with men, women and children, some lying down, some sitting, some standing. Many of them were quite small boys and girls—many of them were mothers, and all quite naked. Below were crowded two or three hundred, between floors not exceeding 2 1/2 feet apart. Men sitting flat on the floor cannot sit up straight, and there they are crowded as close as they can be jammed; the first row sitting on the floor with their backs against the side or end of the vessel, then another row sitting in the same way crowded close in between their legs, and so on, as many as they can crowd in. There they sit, week after week, in all their filth and stench, and sickness and death. Think of one hundred thousand human beings transported this way annually—one half of whom die on the passage!

Temperance Statistics.

The New York Herald is indebted to Charles H. Delavan, Esq., for the following interesting statistics on temperance: There are at present in England, Ireland, and Scotland, eight hundred and fifty temperance societies, with one million six hundred and forty thousand members. In the Canadas, Nova Scotia, and New Brunswick, there are nine hundred and fifty temperance societies, with three hundred and fifty thousand members. In South America there are seventeen thousand persons who have signed the pledge of total abstinence. In Germany there are fifteen hundred temperance societies, with one million three hundred members. In Sweden and Norway there are five hundred and ten temperance societies, with one hundred and twenty thousand members. In the Sandwich Islands there are five thousand persons who have signed the pledge of total abstinence. At the Cape of Good Hope there are nine hundred pledged members. It is ascertained that upwards of seven thousand persons perish annually in Great Britain through accidents, while drunk; and the loss to the working classes alone through drinking, appears to be annually five hundred and fifty millions of dollars. The enormous sum of four hundred and ninety millions of dollars was expended in Great Britain last year for intoxicating beverages, and five hundred and twenty millions of gallons of malt liquors were brewed last year in Great Britain. In the United States there are three thousand seven hundred and ten temperance societies, with two millions six hundred and fifteen thousand members, which includes the Sons of Temperance. In Russia all temperance societies are strictly forbidden by the Emperor. In Prussia, Austria, and Italy, there are no temperance societies. In France, the temperance cause, though yet in its infancy, is greatly on the increase. The first temperance society in the world, so far as its discovery is known, was formed in Germany on Christmas day, in the year 1600.

A Friend Induced.

Somebody—by whom we mean a sort of nobody—has advertised his possession of a secret, the knowledge of which will supersede the necessity of shaving, and do away with all occasion for the use of the razor. This must indeed be a secret worth knowing, for we ourselves invariably get into a sad scrape every morning with our beard, and we often wish that razors could be manufactured out of "man's ingratitude," which is, according to Shakespeare, the sharpest thing that has yet been discovered. We never look at our own shaving implements without thinking of those "wise saws" that the Bard of Avon alludes to, and of which our toilet table presents a set of "modern instances."—*Punch.*

Plumkin.

Old Gent.—"Thomas, I have always placed the greatest confidence in you. Now tell me, Thomas, how is it that my Butcher's Bills are so large, and that I always have such bad dinners?" Thomas.—"Really, sir, I don't know, for I am sure we never have anything nice in the kitchen, that we don't always send a some of it up into the parlor!"—*Punch.*

Human Life Estimated by Pulses.

An ingenious author asserts that the length of a man's life may be estimated by the number of pulsations he has strength to perform. Thus, allowing 70 years for the common age of man, and sixty pulses in a minute for the common measure of pulses in a temperate person, the number of pulsations in his whole life would amount to 2,207,520,000; but if by intemperance he forces his blood into a more rapid motion, so as to give 75 pulses in a minute, the number of pulses would be completed in 50 years, consequently his life would be reduced 14 years.

Partnerships.

Capital is rendered more productive by the formation of partnerships. It would be very convenient if a merchant could be in two places at the same time. But this cannot be done. If, however, there are two or three partners in a firm, these partners may be in distant places, and thus the interests of the whole may be properly attended to. By dividing their business into different branches, and each partner superintending a branch, the business may flourish as much as if the establishment belonged to one individual, who had the convenient attribute of ubiquity. One party may superintend the town department—the other the selling branch; one the books—the other the warehouse; and by this division of labor, each branch of the business will have the advantage of being constantly under the superintendence of a principal of the firm. Another advantage is that by mutual discussion upon their affairs, the concern will be conducted with more discretion. The ignorance of one may be supplied by the knowledge of the other; the carelessness of one may be counteracted by the prudence of the other. But the great advantage arising from partnerships is, that capital accumulates faster; there can be a greater division of labor in a large establishment; there will be less proportionate expense; the firm will be able to gain a greater amount of credit; and more confidence will be placed in their honor and integrity. It is very rare that a dishonest failure is made by a firm.—*Hunt's Merchant's Magazine.*

West Prussian Universities.

The principal professors having rejected Government interference, have proceeded to discuss the reform of the scholastic system, and determined that all plans of public instruction, from the lowest charity school to the principal university, must form an organic whole; that this general system must emanate from the highest authority, but that the selection of tutors, &c., as well as the payment of their stipends, must be left to the option of the parish or district in which the school is situated. That in order that the children of indigent persons may not be excluded from the higher seminaries, the payment shall not, as heretofore, be stated, but shall vary according to the resources of the parents. That a university education shall no longer be deemed indispensable to the admission into the higher offices of either church or state, but that every competent person, whether educated by a private tutor, in a private school, or otherwise, shall be eligible. These various propositions the heads of town have resolved to incorporate in an address, which is to be submitted to the German Parliament.

The Chinese Language.

This language is found by Philologists to present some of the most remarkable phenomena in the whole field of Philology. It is not an old language in a state of decay, but an infant language, stunted or arrested in the first stage of development. It was probably written at an earlier period of its existence than any other. Prof. Andrews says, we must go to it to see what a language is in its infancy. It is the Lilliput of languages, the early invention of writing having acted upon it as the Chinese bandaging does upon the feet of the Chinese people. This remarkable language, as spoken, has no more than 450 words, which, by slight variations of tone, are increased to 2,203. Yet the Chinese converse with each other freely and upon all subjects, and in writing they use no less than 30,000 characters, that is to say, each spoken word from 20 to 200 methods of representation, according to the various meanings which it has, precisely as the English words red, right, write, bright, are written differently and mean differently, while, as a spoken word, they are all one.

Converts from Romanism.

On the 8th instant, two ladies, residents of Liverpool, openly renounced the errors of Popery, in Holy Trinity Church, Birkenhead; and on Friday last, during divine service at the same church, the Rev. Dr. Butler, Chamberlain to "His Holiness the Pope," read his recantation, and was admitted into the communion of the "one Catholic and Apostolic Church" happily established in this land. About seven years ago, the Rev. J. Baylee, incumbent of Trinity Church, engaged in controversy with Dr. Butler, on the errors of Romanism. The doctor has since been to Rome, and lately to Ireland, on his return from which, he called upon Mr. Baylee, and voluntarily expressed his intention of becoming a member of the Church of England. His conversion has made a great sensation, as he was accounted one of the most able disputants in the Romish Church.—*Mail.*

The Evil of Want of Understanding between Husband and Wife.

During the sale at Store, a beautiful statue of Venus rising from the sea, which stood in an alcove built on purpose for its reception, was hotly bid for by two rival agents until it was knocked down at a considerably higher price than its value. The report is, that the agents represented the Queen and Prince Albert, who each wanted it to present to the other. Prince Albert was the purchaser.—*Builder.*

Good News for Hazel-eyed Girls.

Major Noah says that a hazel eye inspires at first a Platonic sentiment, which gradually but surely expands, and emerges into love as securely founded as the Rock of Gibraltar. A woman with a hazel eye never slopes from her husband, never chafes, never sacrifices her husband's comfort to her own, never finds fault, never talks too much or too little, always is an entertaining, intellectual, agreeable, and lovely creature. We never knew but one uninteresting and unamiable woman with a hazel eye, and she had a nose which looked, as the Yankee says, "like the little end of nothing whittled down to a point."

The Governor of Ohio has appointed the 23d of November a day of thanksgiving and prayer.

So many ducks are bred in Buckinghamshire, for the London markets, that a sum of £15,000 is annually paid at Aylesbury for young ducklings; and it is said that the wives of the duck-breeders are in the habit of driving their children away from the hearth in order that the ducklings may enjoy the full warmth of the fire.

RELIGIOUS INTELLIGENCE.

DECLINE OF HEATHENISM.—It is a remarkable fact, that an impression is prevalent all over most of the more advanced portions of the world, that the systems of religion, as they are now superseded. Their priests have far less authority than formerly; their temples are neglected, and their idols treated with very little reverence. Rev. Dr. Scudder, who, after laboring in India a quarter of a century, has spent some time in this country to repair his health, and again returned to Madras, says: "It is a pleasing circumstance that the abominable rise of the heathenism is gradually coming to an end in different parts of this extensive country. The governor general of India has lately published a proclamation by the Gwalior Durbar, prohibiting the burning of widows within the territories of the king of Scindia. The police government of Jeypoor, having collected the names of the priests, made inquiries of their respecting caste, and then this custom was prohibited in the Jeypoor government. If a suttee takes place in any village, and the Zamendar does not give information to the Sirkar, such Zamendar shall be imprisoned for twelve years; and any Amil having received information of a suttee about to take place, who does not prevent it, shall be deprived of his situation." Female infanticide is also forbidden in Jeypoor.

LATEST FROM REV. DR. KING.—A letter from this long-tried Missionary to Greece, has just been received by Rev. Dr. Burgess, of Dedham, dated Athens, August 31st, in which he says:

"A few days since I called on the King's Attorney, whose business it is to conduct the prosecution against me on the charge of protection, brought against me last year in the 'Orpheus' of London, and who made me aware that he intends to have my trial brought on in due time. The day of trial will be one of great interest to me, both as it respects myself personally, and as it respects the cause in which I am engaged."

From the same letter it appears, that, through the generosity of American friends, he has recently put in extensive circulation some important religious documents.

MISSIONARIES FROM NEW YORK.—Rev. Wm. M. Jones and wife sailed from New York on Saturday, 7th inst., in the large Hayti, Captain Cutts, for the mission at Hayti, under the auspices of the Baptist Free Mission Society. Miss Elizabeth Howard of Oswego, accompanied them, her destination being Port-au-Prince.—Rev. Mr. Casimian and wife sailed on the Hayti, for Hayti, as missionaries of the Evangelical Society.

FIRST FRUITS OF MISSIONS.—For the last seven years, the amount of contributions raised at the several mission stations of the London Foreign Missionary Society, towards their own support, as appears from the Society's annual reports, has exceeded \$75,000 annually—being nearly one-fifth of the Society's income.

THE JEWS.—The Emperor of Russia has recently issued a ukase creating a Council for Rabbinism, the members of which will be chosen by the Government from a list of candidates elected by the grand Jewish communities of the empire. It will be the duty of this Council to decide all questions relative to the laws and customs of the Jewish worship, the functions of the Rabbis, and the appeals which may be made from sentences of divorce pronounced by the synagogues. It will sit at St. Petersburg, and will hold a yearly session of two months.—Intolerance is still a great evil in Russia. The St. Petersburg Commission has proposed by its own Commission to grant liberty of worship to all Christians, and permission to Jews to establish themselves in the kingdom.

AGRICULTURAL.

MANURE FROM THE OCEAN.—PRICE OF LARD.—We were forcibly struck, while spending a few days, last season, in the pleasant neighborhood of New Haven, Conn., with the uniformly magnificent fields of Indian corn, that everywhere met the eye. From the constantly varying surface of hill and dale, rocky eminences, and marshy plains, and the number of small, landed proprietors, occupying them, the fertility, though numerous were not extensive. But they were invariably of the most luxuriant growth; and would yield from 60 to 80, and perhaps 100 bushels of shelled corn per acre.

This luxuriant growth is almost exclusively the result of the application of fish and sea-weed. The latter is thrown upon the shore by storms, or, what is more usual, is gathered from the rocks, far below the surface of the water, by those who make it a business to cast their nets, for the purpose of selling it to the farmers. The fish are principally the mackerels, that come upon the whole eastern coast in countless shoals during the summer months. But with these a great variety of other are brought to shore in the capacious nets that are used. We saw young sharks, of considerable size and number, among vast multitudes of others that were taken. A single haul, and we thought them much more appropriately employed in feeding corn to feed children, than feeding on them.

The practice above noted, has raised the price of land from \$15 or \$20 per acre, to \$75 and \$100. It shows, conclusively, the advantages to be derived by an intelligent farmer, whose attention is awake to every object that can be enlisted for the promotion of its interests.—*American Agriculturist.*

HOW TO MEND CROCKERY WARE.—Take care that the fractured edges of the vessel are not snipped, nor suffered to contract dirt; for if a dirty dish, or cup, be broken, it is almost, but not quite, a hopeless case; wash it gently and thoroughly with soap and water, and with soft water, and let it dry without wiping. The pieces should then be fitted together as soon as possible, and kept in their places by winding firmly over the bowl, or rim, a strong thread, or a piece of twine, put the broken article into a boiler, or tub, or two larger each way, and fill them both with sweet cold skummed milk; set the

THE EXAMINER.

F. COSBY,
JOHN H. HEYWOOD,
NOBLE BUTLER,
EDITORS.

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We send, occasionally, a number of the *Examiner* to persons who are not subscribers, in the hope, that by a perusal of it, they may be induced to subscribe.

To Subscribers.

Many of our subscribers have failed to send us their first year's subscription. We earnestly request those in arrears for the first and second year, to forward the amount due to us, without further delay.

Antislavery Expedition.

E. G. Squier, Esq., author of the magnificent work on Ancient American Earth-works, lately published, has left New York on an exploring expedition through the Western part of New York, under the joint auspices of the Smithsonian Institute and the New York Historical Society. He intends making a thorough examination and survey of the many monuments of an earlier civilization, which are known to be still in existence in that region, though fast disappearing under the advances of modern improvement. Mr. Squier is entirely qualified for the undertaking by his former studies and researches, and we shall watch with much interest the result of his labors.

Mail to Oregon.

The Washington correspondent of the Baltimore Sun says:—The Postmaster General has concluded an arrangement with Wm. H. Aspinwall, Esq., President of the Pacific Steam Company, for the transportation of mails, monthly, across the isthmus, between Chagres and Panama. This completes the mail communication from New York to Astoria, and is to go into operation on the 1st of December next.

Address of Geo. W. Johnson, Esq.

In accordance with our oft-expressed readiness to publish articles in defence of slavery, provided such articles are written in decent language, we gave last week a conspicuous place in our columns to Mr. Johnson's Address.

Before commenting upon it, then, for we doubt that his words meet with a fair and impartial reception from our readers.

We now propose to make a few comments, plainly and frankly, but, we trust, in a spirit becoming the cause we advocate.

And, first, in behalf of the friends of Emancipation, we would tender our hearty thanks to Mr. Johnson for the service rendered by him to our cause. That service is inestimable. He has done a work which we have earnestly desired should be done. We, at length, have a defence of slavery, and as good a defence, we presume, as can be made. Mr. Johnson is a man of talent and education, and evidently a whole-souled admirer of the venerable institution. The lovers of slavery will, doubtless, cheerfully accept him as their champion, and abide by the name which he has made. The field for discussion is now open. The glove has been thrown down by the champion of slavery. As humble friends of freedom, we gladly take it up.

Before proceeding, however, to the main discussion, we will, in passing, allude to the insinuation thrown out by Mr. Johnson in the first part of his article against Dr. Wayland, who is represented as having charged the Saviour with cowardice. We are not personally acquainted with President Wayland, but we have read enough of his writings, and learned enough of his life to know that he is one whose profound intellect and elevated christian character, justly entitle him to the admiration and respect which have been expressed for him by innumerable friends, South as well as North, of Mason and Dixon's line. The reputation of such a man being thrown to the country which he adores, the whole country, and it is the part of good citizenship to shield it from unjust aspersion.

We need not say, moreover, that the insinuation is utterly without foundation. We declare, without fear of contradiction, that Dr. Wayland never made the charge alleged. To accuse the Saviour of timidity, moral cowardice! The very idea would be abhorrent to his mind.

Thus much we have felt it our duty and our pleasure to say in behalf of a great and good man unjustly assailed. With the opinions and arguments of Dr. Wayland on the subject of slavery, we have nothing to do. We take the liberty on this and every other subject of forming our own opinions, and of presenting the best arguments which occur to our own minds.

Mr. Johnson rests his defence of slavery on two grounds; the sanction given to it by Christianity, and the inferiority of the negro race.

1st. "Christ saved domestic slavery in its worst form, and gave it his sanction." This is certainly a most remarkable fact. Where does Mr. Johnson find it? In what portion of the New Testament are we informed that Jesus approved of slavery? We have read that volume with some interest, but the passage or passages conveying this important intelligence, have entirely escaped our notice. We cannot recall a single instance in which Jesus has urged upon his followers the duty of holding their fellow-men in bondage, or pronounced his benediction upon the slave trade. But Mr. Johnson intimates that the Saviour did not denounce slavery by name, and that he was content to admonish master and slave of their respective duties, and therefore sanctioned the system. Here, again, in passing, we would remark that Mr. Johnson has the advantage of us in scriptural knowledge, for we do not remember that Jesus ever alluded at all to the duties of master and slave.

Perhaps, however, Mr. Johnson means that Jesus spoke through his apostles, who in their epistles have inculcated the duty of obedience. But admitting that Jesus never denounced slavery, and that he inculcated obedience, what then? At the time when Jesus lived, the world was cursed by an absolute and tyrannical despotism. But Jesus did not denounce despotism, and his apostles commanded the christians to render obedience to the ruling power.

According to Mr. Johnson, then, the Saviour sanctioned despotism and tyranny, and every effort made by men since his day to throw off the tyrant's yoke, has been in direct violation of his commands.

William Tell was no true hero, but a violator of the divine will, and our fathers of revolutionary memory, instead of being revered as patriots, should be condemned as rebels to God.

The argument of Mr. Johnson, we fear, will not stand. In truth, all such sophistry, and it is by no means original with Mr. J., is swept away by a single sentence. Jesus did not specifically and by name denounce slavery and tyranny and a thousand other evils, but he announced great and sublime principles of benevolence and brotherly love, before which, when enshrined in the hearts of his followers, all social wrong will disappear, as vanishes the foul, damp mist of earth before the glorious sun.

And long since would all these evils have disappeared, had Christians been faithful to the principles of Christ.

But we cannot yet pass from the contemplation of the wonderful discovery, that Jesus sanctioned slavery. This is a discovery, that this century is remarkable for its discovery, but this century has not yet seen the end of the discovery. We are, we presume, doing as well as we can, but we have not yet seen the end of the discovery.

It is to be hoped that ere long the fortunate man will be known. Before him Morse and Daguerre will grow pale, as stars fade before the sun.

The more we dwell upon this great discovery, the more we are filled with admiration and amazement. It is indeed the wonder of the age. In suddenness of splendor it has burst upon the world. No morning star heralded the rising sun. The statesmen, philosophers and Christians of other days quietly reposed in mental darkness, utterly unconscious of the glorious light that was to illuminate our eyes.

The Washingtons, Marshalls and Jeffersons, and all the eminent divines of past ages, never imagined that a system which separates husbands from wives, children from parents, which sets at naught the marriage relation, and makes chaff of human beings, was especially sanctioned by a religion which inculcates love and charity, and seeks to produce universal chastity, virtue and happiness.

We have endeavored to picture to our minds the stupendous results which will be effected by this discovery. The effort is in vain. The influence will be too vast for any mind to comprehend. One result, however, we can discern: Our national laws must be changed, and those heroes, who are engaged in the laudable work of gently removing Africa's sable sons and daughters to Brazil's genial clime, instead of having a wreath of hemp around their necks, will have a laurel wreath placed around their brows, and no longer addressed by the unpleasant title of pirates, will be hailed as angels of humanity, heralds of the cross, and Heaven's chosen instruments for removing the descendants of Ham from under the dark shadow of heathenism into the light of civilization and Christianity.

The second ground on which Mr. Johnson rests his defence of slavery, is the inferiority of the negro race.

In confirmation of his position, a formidable array of great names, found only in the white race, is presented, and it is triumphantly asserted that not one solitary improvement in Mechanics, Arts, &c., can be traced to the negro race.

In our ignorance we should like to be informed what improvement in Mechanics and the Arts can be traced to the Indian tribes, and how many Newtons, Bacoons and La Places have appeared among them.

We fear that the list of philosophic names would not be very long, nor the number of useful inventions very great; yet we have never heard the paucity of such names and inventions adduced as a reason for envailing the rovers of the wilderness.

But, says Mr. Johnson, the African mind is so degraded, so incapable of advancement when left to itself, that in a million of years it could not become capable of casting a pebble upon the earth.

We were somewhat surprised that an assertion of this kind should be made by a gentleman of profound erudition and extensive historical information. It does not harmonize entirely with the statements of the learned Maitre Brun, pretty good authority, we believe. This accurate and able writer, in his description of Africa, says that Senaar, a city containing one hundred thousand inhabitants, and a place of large commerce, carried on by caravans with Egypt and Arabia, was founded by negroes.

He says, moreover, that the country between the Senegal and Gambia is inhabited by the Yalo, a negro tribe, a mild, hospitable, generous and faithful race, among whom justice is regularly administered by a chief judge who travels over the kingdom. Among other occupations their people are engaged in the manufacture of cotton goods.

The statements of the celebrated though unfortunate traveler, Clapperton, are worthy of consideration in this connection. He tells us that "from the Right of Benin to Sacatoo, large and populous kingdoms follow each other, containing towns and cities of mud houses, surrounded with mud walls, peopled with 10,000, 15,000, 20,000 and even 40,000 inhabitants; the country well cultivated, and the people employed in various manufactures for domestic use, such as weaving, dyeing, tanning, working in iron and other metals, and in pottery." We think it not at all improbable that such a people might learn to cast pewter spoons in less than a million of years.

But we are not anxious to endeavor to prove the negro race intellectually equal to the white race. Admitting that in many points of intellect it is inferior—what then? We can understand how this inferiority gives the negro a claim to the sympathy and aid of the more favored race, but we confess our inability to see in it a reason for deeming them to be overbearing. The negroes may be inferior in vigor, activity and comprehensiveness of intellect, but, in regard to other traits, fidelity, humanity and hospitality, we doubt whether they will shrink from comparison with the white race.

The most intelligent travelers in Africa unite in attributing to them the possession of these qualities in an eminent degree. These travelers all concur in stating that they found the negroes invariably better men than the Moors, and, rarely, a people among whom the excellent teaching proverb, "strike me, but do me no harm of my mother," is as familiar as household words, never was created for the sad fate of eternal slavery.

But Mr. Johnson says "there is more negro slavery in Africa, than in all the world besides." Where did he obtain information of this fact? Supposing, however, the fact to be as stated, will Mr. Johnson adduce the existence of slavery in Africa, as an evidence of barbarism? What, then, does the existence of slavery in America indicate?

We have thus examined the grounds on which Mr. Johnson rests his defence of slavery.

Whether it be owing to obtuseness of intellect, or other causes we know not; but we are free to acknowledge, as the result of the examination, that the ground seems to us to partake much more of the nature of quackery than solid earth, a very insecure foundation for so imposing a structure.

We might here conclude our remarks, but there are two or three other points in Mr. Johnson's address worthy of notice.

Mr. Johnson presents a dark picture of the evils which would accompany emancipation. The first is that an immense number of valuable citizens would be forced to emigrate to save their property. Does not Mr. Johnson know that if slavery is to be fastened as a perpetual curse upon our State, a much greater number of citizens, citizens, too, of a high order of character, will leave us? It is but a few days since one of our native Kentuckians, a nobler than whom does not exist, said to us, "If measures are not soon taken to remove this evil, I shall feel obliged to leave my native State, though I shall be as sad as parting as were the Jews when obliged to forsake their beloved Jerusalem." This man gave utterance to the thought which now fills thousands of our best minds.

Another effect, which Mr. Johnson regards as very lamentable, would be, that about two-thirds of the happy slaves of Kentucky, would be carried to the southern States for the cultivation of cotton, &c., where a large proportion would speedily die. We have been very much impressed with the anxiety which this argument indicates for the welfare of the blacks, especially as it comes from one who owns a cotton plantation in Arkansas, and who can, therefore, speak with authority in regard to the unhealthy nature of the southern climate, and its consequent unfitness for the residence of the negroes. We have been led to believe from various causes, especially from the views presented by southern

men, that the negro was especially adapted to very warm regions. But we are always ready to be convinced of an error, and the spirit of humanity, by whoever manifested, we always honor.

A third deplorable effect of emancipation according to Mr. Johnson, would be, that about 70,000 free blacks would remain among us. It depends upon future circumstances to decide whether they would remain or not. If they could be better elsewhere than in Kentucky; if they could obtain in other portions of the country higher wages than here, they would leave us. If they could obtain better wages here than elsewhere, they would remain. The negro is not so unlike the rest of the human species, as to be utterly insensible to the value of money or the rewards of his labor. Many negroes, we know, are indolent, but many, we also know, are willing and ready to labor, when their labor is followed by benefit to themselves. That they are unwilling to toil, when another reaps the fruits of their toil, is no evidence of their unwillingness to labor when every exertion will add to their own comfort and happiness.

We have reason, therefore, to believe that many of the free blacks will labor diligently, and none, we presume, will regard an industrious free black as a nuisance. Many will gradually remove to other States, and the remaining portion will be so small as scarcely to be observed in the community.

The evil, then, depicted by Mr. Johnson, will be less formidable than might appear at first sight; and it is to be borne in mind, that the evil will be more than compensated by the thousand blessings which follow in the train of freedom.

The fourth deplorable effect apprehended by Mr. Johnson, for Emancipation, is that the wages of mechanics will be reduced one-half.

This would be a startling result indeed. We cannot very clearly discern how it would be brought about. It is very strange that the mechanics continue in the free States, if they can get double the amount of wages in the slave States. Let us have evidence upon this matter.

More assertion will not do. Until satisfactory evidence to the contrary be adduced, we shall continue to believe that the simple reason, why mechanics seek the free in preference to the slave States, is, that they can succeed better in the former than in the latter.

Mr. Johnson's mode of reasoning upon this matter, is very peculiar. He says, that negro slavery prevents the foreign population from coming to this State, and a little further on asserts that the reason why this population does not come here is this; that it is obliged to go where it can get the best wages, and therefore instead of coming to Kentucky seeks Ohio, Indiana and other free States. In other words, wages are higher in the slave than in the free States, but men go to the free States because they must go where they can get the best wages. It will take another kind of reasoning than this to convince our intelligent mechanics that emancipation will produce a disastrous effect upon wages.

But the amount of wages is not the only consideration with our mechanics. There are other considerations which have great weight with them. They desire the advantages of education for their children, and how do those advantages compare in the free and slave States? Let the following facts answer. In Massachusetts there was a population in 1840 of 737,699 there were 4,448 white persons over twenty years of age unable to read and write. In Kentucky the same year with a population of 739,828, there were 10,018 white persons over twenty years of age unable to read and write. In that year Massachusetts supported 3,362 primary schools, numbering 160,287 pupils; Kentucky supported 952 primary schools, numbering 24,641 pupils.

These are significant and striking facts. They exhibit a painful contrast in regard to the relative intelligence bestowed in our own and the sister State upon the most important of all social elements, the educational element. Nor is Kentucky the only State which suffers in this respect. The same results would be presented in any other slave State.

There are many other facts equally significant; for instance, in the American Almanac for 1840, we have a list of seven hundred and seventy-six American writers who died previous to that year. Of that number 293 were from New England; from Virginia and the Carolina's 69.

Take another class of facts. We find that during a series of years, 12,493 patents were issued from the Patent Office to the free States; and during the same period 2,276 were issued to the slave States.

But it is said that the free States are more engaged in manufactures than the slave States, and that therefore the comparison is not just. Take then the patents relating to agriculture alone. Here we have for 1,184 issued to the free States, 309 issued to the slave States.

What is the cause of this wonderful difference? Why is there not as much mental activity and improvement in the slave as in the free States? Are not the minds of the citizens of the slave States as good as those of the citizens of the free States? Who so foolish as for a moment to doubt the equality? What then can be the cause?

There is but one cause, slavery and slavery alone. Slavery treats common schools and other institutions for the universal diffusion of knowledge, as Mr. Johnson, in his address, treats the foreign population which is seeking a home in our country. He speaks very highly of this population, calls it intelligent and energetic, and then invites it to do what? To come? Oh no, but to keep away, and to seek a residence in Ohio, Indiana and other free States. (Not a word of illustration, by the way, of Kentucky hospitality.) Thus slavery deals with educational institutions; praises them, but bids them keep at a distance, in the free States.

No system of universal education can live in a slave State. Slavery would have education, as everything else, monopolized by the rich and favored classes. Slavery knows no sympathy with the mass of men, and the cordial interest, which of late it has manifested in the welfare of mechanics and working-men, will be appreciated by them at its full worth. They will feel as grateful for it, we presume, as the intelligent and enterprising foreign population will feel to Mr. Johnson for his cordial invitation to them, not to come to Kentucky. Mechanics, and the mechanic arts can thrive and meet with full and true honor, only in communities where the right of every child, even the humblest, to education is recognized. That right slavery denies, freedom admits and demands it.

Thus, then, is the issue presented to the people of Kentucky. Slavery, with forced and renege labor, sparse population, depressed manufactures, wasteful agriculture, undeveloped resources, and no system of general education. Freedom, with enterprise and industry, thriving manufactures, improved agriculture and universal education. It only remains for our citizens to say which they will have. We fear not the result. The hearts of our people throb with the life-blood of liberty.

Texas.

The Governor of this State has been requested by the citizens of Colorado, to call an extra session of the Legislature, to settle a variety of difficulties that have sprung up respecting settlements under Mexican grants; but he refuses to comply with the request for various reasons, one of which is that the Legislature has not the power to give the relief sought for, that being the proper function of the legal tribunals, and another that the extra session would cost \$20,000, which would more than exhaust the Treasury.

To the Mechanics and Working Men of the State of Kentucky.—No. II.
In the last number of the *Examiner*, we promised to reply to the arguments of A. B. C., in opposition to Emancipation, as published in the Georgetown Herald.

The communication in the Herald, the editor says, is "from a gentleman who has mingled in the councils of the State, and who possesses the very necessary qualifications in such a discussion, of age, varied experience and rare financial skill; a man of good attainments and unquestioned integrity, who would not, for any consideration, knowingly occupy a false position."

So much the better. Men possessing these qualifications are the best fitted to discuss this question. If such men, in a fair issue, will in their facts and in their reasonings to sustain the policy of perpetual slavery, we may fairly infer that it is utterly indefensible.

As to what the writer says about "Utopian theories," "invading the rights of slaveholders," "shaking our common country," "sacred pledges not to discuss," &c. &c., they may all be dismissed as mere catch words and cant phrases, not exactly in keeping with the character and qualifications of the writer, as endorsed by the respected editor of the Herald.

The question to be settled by the people of Kentucky is this: What shall be the future organic law of the State in respect to the institution of slavery. Every citizen who casts a vote for members of the coming convention must answer this question one way or the other. There is no possibility of evasion. If the voters fail to inform himself, of the opinions and sentiments of the candidate, or if he votes for a candidate in favor of the perpetuation of slavery; in either case his vote tells for the perpetuation of negro slavery upon the soil of Kentucky, with all the concomitant evils, which necessarily follow in its train. There is no neutrality in this contest.

He that is not against slavery, and he that does not vote against it, is for it, and sustains it. As to the opinion which seems to be entertained by some, and by A. B. C. among others, to-wit: That because certain political leaders pledged themselves not to agitate the Emancipation question in the election of delegates to revise the Constitution, that therefore, the sovereign people, or in other words, all those classes that represent the energetic industry of the State, are to fold their arms in quiet indifference, and close their lips in dumb assent, is a proposition so monstrous, nay, I may say, so insultingly absurd, that it could not be believed, had we not the direct evidence of its truth before us.

What! shall the intelligent freemen of Kentucky be told at this day, in the year of the christian era, eighteen hundred and forty eight, that they are to permit the great question of the age, now properly presented to them for discussion and decision, to go by default? Are we, we repeat, to stultify ourselves at the dictation of a few short-sighted politicians? Away, we say, with all such evasions and excuses. They are utterly at variance with all those characteristics which have hitherto been our boast and our pride. Never let it be said, that in settling this great question we have departed from that manly candor and open-hearted sincerity, which we have ever been accustomed to consider as the "distinguishing traits of Kentucky character."

Right glad are we to see the advocates of perpetual slavery bringing out their strong arguments. It makes our heart leap with joy at the prospect of a fair field and an open contest. We certainly do not intend to be outdone, either in courtesy or candor.

We will now pay our respects to the arguments of A. B. C., and in order that we may not be accused of unfairness, give the extract at length:

"It is a well established fact—one which admits of no question—that slavery has the effect to enhance the value of white labor, of every description, in the slave States—mechanics and laborers receive from 30 to 100 per cent. more for their labor, in Kentucky, than the same classes receive in the free States of Ohio, Indiana and Illinois; the same remark holds good with reference to every other branch of business."

"Slavery, then, is beneficial to the mechanic and working man, in a pecuniary point of view, because it enhances the value of the labor upon which he depends for support, and thus puts many luxuries within his reach, which the proceeds of his labor would not afford, in a free State. It is also beneficial to him in a social and political point of view, because it lessens those distinctions in society, which, in the free States, are found to be so onerous and oppressive on the poor man; every white man, in a slave State, stands upon an equality with his fellow man; the reason of this is apparent. All the cheap labor of the South is performed by negroes, and yet this is a kind of labor that cannot be dispensed with, if the negroes were driven out, the whites would, from necessity be compelled to perform such labor, and hence there would be gradations in society which do not now exist in Kentucky. Wealth would be the sole arbiter, as in the case in other free States, and the poor white man would have to sink in the position now occupied by the negro. Are our mechanics and working men willing to occupy this position? Will they aid by their votes in perpetuating a system, which they may find their mental offices? Are they prepared to be in forwarding a scheme which will compel their wives, their sisters and their daughters to abandon or be forced from the position of equality and respect, and sink them to the level of hired domestics; to become household drudges, victims of the wash tub and scrubbing brush; do they wish to see their children blacking boots, and performing other menial services now degrading only to the negro? Do they themselves wish to become mere 'hewers of wood and drawers of water?' If so, by all means let them vote in favor of gradual emancipation."

Now, in order that this extract may be more clearly understood, and that its true worth as an argument may not be undervalued, we will bring it into the form of distinct propositions.

1. "Slavery has the effect to enhance the value of white labor, of every description in the slave States. Mechanics and laborers receive from 30 to 100 per cent. more for their labor in Kentucky than the same classes receive in the free States of Ohio, Indiana and Illinois. The same remark holds good with reference to every other branch of business."

2. "Slavery puts many luxuries within the reach of the mechanic and laborer, which he cannot afford in a free State."

3. "Slavery elevates his social and political position, and lessens those distinctions in society, which in the free States are found so onerous and oppressive to the poor man."

4. "All the cheap labor of the South is performed by negroes."

5. "If Emancipation carries the whites would from necessity be compelled to perform this cheap labor, and by so doing form a lower white gradation than now exists in Kentucky."

6. "The performance of such labor as is performed by slaves, sinks those who perform it, to the position occupied by the negro."

7. "Such work as in Kentucky is performed by slaves, is considered menial—especially female household duties. If slavery should be abolished, those sentiments of contempt now felt for the negro—because he is compelled by law to perform menial, but necessary duties—would be transferred to the poor, but industrious white men and women of this Commonwealth."

This, fellow-citizens, IS THE SLAVERY YOU are asked by your votes to perpetuate, and these are the bold assertions and strong arguments brought forward for its support, by one who we are informed possesses the necessary qualifications for its discussion. Let any working-man and working-woman of the State read over and over again, these strong arguments of this advocate of perpetual slavery. We call upon you, one and all, to enumerate a single branch of handicraft, agricultural, mercantile, manufacturing

or professional industry, by which you can steadily realize thirty or even twenty per cent. more than is paid in the adjacent free States for the same labor and under the same circumstances. When you have done this, we ask you candidly to ponder on the legitimate effects of slavery as described by this distinguished advocate. You who know what labor is—you who are dependent on one week's toil, for the next week's subsistence—you who are journeymen, traders, clerks, apprentices, or laborers, can at a glance tell what part of this argument of A. B. C. is true, and what is utterly and entirely erroneous. We confess our astonishment that a gentleman so intelligent and well informed as A. B. C., should hazard such unfounded assertions as are contained in the first and second propositions. It is impossible that he should intend to deceive the readers of his communication, and yet he has most certainly deceived himself.

Having worked in both the free and slave States as apprentice, journeyman and employer, we know something practically about the relative social position of intelligent men of all classes, and also the rate of wages and profits existing in both. We have made all the inquiries we could, and ascertained all the facts within our reach, and we now proceed to give a portion of the results of our practical knowledge, and of our extended inquiries, premising that if we state anything not strictly true, or that is contrary to the experience of any portion of the readers of the *Examiner*, we shall be most happy to make the correction. We are all liable to err, but fortunately we can correct each other's errors. If this be done in a proper spirit, Truth will not suffer.

It will be seen that the entire value of the argument of A. B. C. rests upon the assertion "that slavery has the effect to enhance the value of every description of white labor in the slave States, from thirty to one hundred per cent., and that the same remark holds good of every other branch of business." Not a single statistical fact is given in support of this position, yet it is asserted in the most unqualified manner, "as a well established fact, and one which admits of no question." We assert the negative of this proposition, and shall now adduce the proof. But first we must premise a remark or two to prevent misunderstanding.

In comparing the rate of wages between different States, or between different localities in the same States, we must take into consideration the circumstances with which the laborer is surrounded. For example, wages are higher in cities than in small towns, because rents and provisions are higher. We must therefore compare cities with cities, towns with towns, and remote sections of the country with other sections equally remote. The healthiness of a situation also affects wages; for obvious reasons, therefore, we must not compare healthy with unhealthy situations.

Again it will assist us in our argument to examine first those branches of mechanical industry, which are employed in producing articles and constructions of permanent interest and value, and in which the capital invested may be said to be fixed—such as building mechanics, &c. Afterwards the wages of those employed in fabricating and manufacturing those articles that can easily be transported from place to place.

It is not necessary here, to say anything as to the mode in which wages are affected by the laws of demand and supply. The question with us is this—What are the facts in the case? We will just compare the rate of wages in the two great commercial emporiums of Kentucky and Ohio—Louisville and Cincinnati:

Louisville.	Wages per week.
Carpenters,	\$7 50 to \$9
Bricklayers,	10 10 to 12
Plasterers,	10 10 to 11
Painters and Glaziers,	7 50 to 9
Stone Cutters,	9 10 to 11 50
Masons,	7 50 to 9
Laborers,	5 50 to 6

From a most careful inquiry made on this subject, and from our personal knowledge of some branches enumerated above, we are prepared to assert that the above scale of prices is as low generally, and in some instances lower than is paid in Cincinnati for the same description of work. We have also made inquiries of mechanics working in the interior towns of Kentucky and Ohio, for example, Lexington and Dayton; Frankfort and Columbus; and we assert that in these cases the difference in wages is in favor of the free and against the slave State, both absolutely and relatively. Compare again the remote sections of the States respectively, especially where it is customary for the employer to board the journeyman, and one dollar per day with board, will be found to be about the average wages both in Kentucky and Ohio.

Take again agricultural labor, which is generally supposed to require the least amount of skill—and 50 to 75 cents per day will be found to be a fair average in both Kentucky and Ohio.

Before reasoning upon the general subject of wages, as affected by slavery, it may perhaps be better to give all the statistics within our reach, in order that they may be the more easily referred to—and that if wrong they can at once be corrected by those competent to do so. We will now give the wages paid in some other branches of industry:

Louisville.	Wages per week.
Common Blacksmiths,	\$7 to 9 00
Mechanics,	10 to 10 50
Finishers,	10 to 10 50
Moulders,	10 to 12 00
Turners,	10 to 12 00
Pattern makers,	10 to 12 00
Cash makers,	9 to 10 50
Saddlers,	8 to 10 00

From the most reliable information we can obtain, it appears that the Cincinnati rates of wages in the above branches are the same except Machinery Blacksmiths, Finishers, and Moulders, which, in some instances, are about ten per cent. lower.

The wages of that most intelligent class of mechanics, the Printers, average about \$9 to 9 50 per week in Cincinnati, and \$10 to 10 50 in Louisville—a difference caused in some measure, it is said, by the larger number of apprentices employed in Cincinnati.

The average wages paid to ordinary clerks, salesmen, and bookkeepers, are, we are informed, may be stated at from five to six hundred dollars per annum, in both Louisville and Cincinnati.

Of course there are many instances in both cities, in which superior skill and experience command higher wages, and there are others falling below the average.

The professions are paid no better here than in Ohio and Indiana.

Teachers in the Louisville grammar schools receive from four to six hundred dollars per annum, and in the primary schools, from three to three hundred and fifty dollars per annum. In Cincinnati, the former receive \$300—annum, and the latter 300 dollars to 400 dollars per annum.

The income of Physicians must of course depend on their professional skill and personal popularity. Lawyers are the same all the world over—their fees are regulated by the circumstances of the case. It may be affirmed, as a general rule, that the more wealthy the community, the higher are the remunerating rewards of Professional skill.

We will here add an extract from an able writer, in the Louisville Journal, who has given this whole subject of the relative rate of wages in the different States, more than ordinary attention. He says—

It is a "fixed fact" that there are now about

the average price for labor in the rural districts of New England exclusive of board:
Harvest laborers - \$1 25 to \$1 50 per day.
Laborers on railroads - \$1 00
House servants, females - \$1 50 to \$2 00 per week
Nurses, - - - - - \$2 00 to \$3 00 "

If, then, we make the additional statement, that the general wages of mechanics in the New England States are from \$1 25 to \$1 50 per day, our readers can easily make their own comparisons, and draw their own inferences.

Having now, perhaps, made this article too long, we shall conclude by urging upon A. B. C., and upon all others who agree with him, the absolute necessity of bringing forward the statistical facts, if they wish to sustain their positions before this intelligent community—Fifty years experience of the blessed system of slavery has certainly produced, and is still producing, some unquestionable beneficial results. Emancipationists are somewhat curious in these matters, and would be pleased to know what they are.

Assertions do very well sometimes, but, in a matter of so much importance as is this question of Slavery perpetuation, statistical facts and legitimate arguments do much better. We shall continue this subject in the next number of the *Examiner*.

Important Decision.

The Detroit Free Press gives the report of a case of considerable importance in itself, and as a precedent, recently decided in the U. S. Circuit Court in that city. It was the suit of the United States vs. B. Humphrey and S. B. Davies, and was brought by the government against the defendants, owners and proprietors of the Stage Company in the Western States, for the recovery of \$4,673, stolen from one of the defendants, in the month of March, 1846. The money was in gold, put up in the usual packages, together with two other boxes of silver, and in charge of the agent, At Carlisle Hill, a small place between Michigan City and South Bend, where the stages were changing horses, the money was taken, and this suit was brought to recover the amount of the robbery. The jury brought in a verdict in favor of the defendants.

Produce of Gold in the Ural and Siberia. In the year 1846.

According to a notice in the "Russian Commercial Journal," published by the Ministry of

LITERARY EXAMINER.

Autumn.

BY H. LAMARINE.

Welcome ye trees, in dying verdure clad,
Weeping your golden tresses on all below;
Hail, lovely autumn days, whose aspect sad
Delights my sight and softens all my woe.

With thoughtful step in lonely woodland path
I love to mark the year's retreating form;
When, sombre as the mournful shades of death,
The sun's cold rays scarce tell the approach of morn.

Yes, in these autumn days, when nature dies,
Her glory gone, all beautiful things I see—
The farewell of a friend, the last low sighs
That waft from dying lips the last sweet smile to me.

So ready from the shore of life to spring,
Weeping for summer days of hope long past,
I still look back with envy's poignant sting,
And view departed joys which yet no joys possess'd.

Earth, sun, vales, nature, beautiful and fair,
For you, on death's dark verge, a tear I'll shed;
So lovely is the light, so pure the air,
That shines and breathes around the dying head.

Yet to the drege this cup of life I'll drain,
This mingled cup of nectar and of gall;
Still in its depth all hidden may remain
One drop of life to compensate for all.

Perchance, all shrouded in futurity,
Some bliss, by hope unseen, I may decay;
Perchance some sister soul my soul may see,
To read my spirit with a kindred eye.

The flower resigns its perfume to the gale,
Breathing its latest sweetness ere it die;
My soul exhalles in sorrow, like the wail
Of some low strain of mournful melody.

A Female Ledyard in Persia.

Continued from the New York Observer.

OROOMIAH, PERSIA, Aug. 3, 1848.

A few evenings ago, a knock at the door of our mission premises was soon followed by the quick step of a native, who came to Dr. Wright with the statement that there stood in the street a woman, who knew no language, and was entirely unattended, except by a Koordish muleteer. A moment afterward another native came with the additional statement, "the lady is dressed in English clothes and says, in your language, will you give me a little water?"

Dr. Wright, whose curiosity and astonishment could hardly be otherwise than highly excited, by the announcement of a lady in European costume, speaking English, in the street at night, and unattended in this remote and barbarous land, where the appearance of a European man is a thing of very rare occurrence, soon had ocular proof of what his ears were so reluctant to admit—a bona fide European lady standing before him, having a letter from Mr. Stocking from an acquaintance of his at Mosul, which introduced us to Madame Pfeiffer, of Vienna, who had performed the circuit of the world, thus far, alone, and was now hastening toward her home.

Who, then, is Madame Pfeiffer? She is a German lady, fifty years old, of great intelligence and most perfect accomplishments, and to appearance, thoroughly sane on every subject unless it be her style of traveling which is at least somewhat peculiar.

Madame Pfeiffer, leaving her husband and her two sons, (one of them an officer of Government and the other an artist,) about two years ago started on her tour around the world. An aged gentleman of her acquaintance accompanied her for some time, but finding that she was obliged to protect him instead of his protecting her, she left him and proceeded alone.

From Europe, Madame Pfeiffer went to Brazil, where she admired the brilliant flowers and the magnificent forests more than almost anything else that she has seen, and where she came very near being murdered by a black ruffian, who attempted to rob her. She still carries scars of the wounds she received, but states, with evident satisfaction, that she had cut off three of his fingers in self defence, when several persons providentially came to her rescue.

She had intended to cross the continent, from Rio to the Pacific Ocean; but finding things in too disordered a state to admit of it, she took passage in a sailing vessel at Rio, in which she doubled Cape Horn and went to Chili; and after a short stay at Valparaiso she took passage in another vessel for Tahiti, where she made an agreeable visit, among the members of which she has Queen Pomare's autograph.

From Tahiti our heroine traveler proceeded to China, where she visited several of the points most accessible to foreigners, mingling socially with the missionaries, whom she mentions familiarly by name, as Dr. Bridgman, Dr. Ball, Mr. Gutzlaff, &c., the autograph of the last named she has in Chinese. One of the strongest impressions which she seems to have brought from the "Celestial Empire," is the imminent insecurity of foreigners at Canton.

From China, Madame Pfeiffer went to Calcutta, and from that city traveled overland, across British India, to Bombay, passing through a great variety of incidents and adventures on the way, and holding much pleasant intercourse with Protestant missionaries, (though herself born and educated a Catholic) at various stations and of different nations.

From Bombay Madame P. went in a steamer to Bassorah; and thence in another steamer to Bagdad, and from Bagdad she traveled in company with a caravan up to Mosul, as a memento of which place, she has a sculptured figure of the human head, taken from the ruins of ancient Nineveh. From Mosul she crossed the formidable Koordish mountains to Oroomiah, a caravan journey of twelve days, (but protracted in her case, by tedious delays, to twenty days) in company with a Koordish muleteer, on a route of greater exposure, humbly speaking, than any other she has traveled, during her circuit of the world.

After a visit of one day with us, Madame Pfeiffer hastened on toward Tabreez, intending to go thence through Georgia to Tiflis and thence across the Caucasus, through European Russia, to Vienna, hoping to reach her home about the first of November.

The adventurous circumstances of Madame Pfeiffer, during many parts of her tour, invest it with the most romantic and thrilling interest. Think, for instance, in her passage across the wild Koordish mountains, of a savage Koord, pointing to the tassel on the Turkish cap (cap) she wore, to which he took a fancy, and demanding it of her by the significant gesture of drawing his hand across his throat—meaning, of course, "give me the tassel as you value your head;" and she in turn repelling the demand by gestures, unable to speak to him a word orally, in any language he could understand. Through many such adventures she made her way safely to Oroomiah, carrying about her person a large sum of money, (by accidental necessity rather than choice) over the wild regions of Koordistan, in a manner which seems to us truly marvellous. Her practical motto is, "Never betray fear," and to her strict adherence to that she expresses herself as greatly indebted for her success in traveling.

On the road, Madame Pfeiffer in these regions wears the large veil, concealing most of the person, which is commonly worn here by native females when they go abroad, and rides astride, as they also ride, but her other garments (with the exception of the Turkish cap above named) are sufficiently European in appearance to distinguish her from natives. Her language, on the way, in these lands, is wholly the language of signs dictated by necessity, and which she seems often to have made very expressive. On the last day's ride, before reaching Oroomiah, for instance, the stage being two ordinary stages, and the muleteer at one time proposing to halt till the next day, she would rest her hand upon her head, as emblematic of sleep, and repeat Oroomiah; and when the muleteer, from regard to his tired horses, still insisted on halting, she adroitly turned her gestures, and the obstinate Koord's heart, according to his own statement, was then irresistibly subdued—so much so that he went promptly and cheerfully.

Helplessness and dependence, on well known principles, did much, doubtless, at once to win for her kindness among the bloody Koords, and ward off danger. Madame P. has, however, the intrinsic elements of a good traveler. Though she had ridden on the day she reached Oroomiah, almost incessantly, from 1 o'clock A. M. till 8 o'clock P. M., at the wearisome rate of a caravan, over a very dry, hot, dusty region, a distance of nearly sixty miles, still on her arrival she seemed little tired—was buoyant and cheerful as a lark, (which is probably her habitual temperament) and was quite ready, the next day, (the only day she stopped with us,) to take a pleasure ride on Mt. Seir.

Madame Pfeiffer occupies but a single horse on her journey; her small trunk being slung on one side of the animal, and her scanty bed on the other, and she riding between them. Her fare on the road, moreover, is extremely simple—consisting of little more than bread and milk—a regimen not more convenient to the traveler, on the score of economy, than conducive, as she says, to her health, and certainly to her security. To those who may be curious in regard to the expenses of her tour round the world, I may repeat her statement, that she had expended, when here, just about one thousand dollars.

A passion for travel is the ruling motive that carries Madame Pfeiffer so cheerfully and courageously through all her manifold hardships and perils. She, however, has minor objects, makes large collections of insects and flowers. She is already an author of some celebrity, having published a book on Iceland, another on Syria and the Holy Land, the fruits of her early travels; and the copious notes and observations which she is making, during her tour around the globe, will, of course, in due time be given to the world. "A small affair," she pertinently remarked, "would it have been for me to sail around the world, as many have done; it is my land journeys that render my tour a great undertaking, and invest it with interest."

Madame Pfeiffer expressed her purpose, after visiting home and resting awhile, of taking North America in her next tour. Possibly this female Ledyard will meet with some, in our native land, under whose eyes this notice may fall; if so, we bespeak for her kind offices, and pledge them, in return, a rare entertainment in making her acquaintance.

As ever, very truly yours,

J. PERKINS.

Music.

Every woman who has an aptitude for music or for singing, should bless God for the gift, and cultivate it with diligence; not that she may dazzle strangers, or win applause from a crowd, but that she may bring gladness to her own fire-side. The influence of music in strengthening the affections is far from being perceived by many of its admirers: a sweet melody binds all hearts together, as it were with a golden cord; it makes the pulses beat in unison, and the heart thrill with sympathy. But the music of the fireside must be simple and unpretending; it does not require brilliancy of execution, but tenderness of feeling—a merry tune for the young, a more subdued strain for the aged, but none of the noisy clap-trap which is so popular in public life. It is a mistake to suppose that to enjoy music requires great cultivation; the degree of enjoyment will of course, vary with our power of appreciation, but like all other great influences, it is able to attract even the ignorant; and this is what the poets taught when they made Orpheus and his brethren the civilisers of the earth. In cases where musical instruments are not within reach, we may modulate our own voices, and make them give forth sweet sounds, by singing those simple strains which require neither teaching nor skill, but which, if they come from one heart, are sure of finding their way to another.

The Queen-Bee at Home.

The community of bees is an example of a pure monarchy, unrestrained by any checks on power, yet never deviating into despotism on the one hand, or anarchy on the other. Some years ago, while our gracious queen was making a royal progress through her northern dominions, we witnessed a less interesting sight of the progress of a queen-bee, in the glass-hive of an ingenious friend and lover of nature at his country retreat. The hive was of that construction which opened from behind and showed the whole economy within. In a few minutes, the queen made her appearance from the lower part of the hive. Her elongated body and tapering abdomen at once distinguished her. She moved along slowly, now and then pausing to deposit an egg in one of the empty combs, and it was most interesting to perceive how she was constantly accompanied by nearly a dozen of bees that formed a circle around her, with their heads invariably turned towards her. This guard was relieved at frequent intervals, so that, as she walked forward, a new group immediately took the place of the old, and these, having returned again, resumed the labors in which they had been previously engaged. Her appearance always seemed to give pleasure, which was indicated by a quivering movement of the wings. The laborers, in whatever way occupied, immediately forsook their work and came to pay homage to their queen, by forming a guard around her person. Every other part of the hive, meanwhile, presented a busy scene. Many bees were seen moving their bodies with a tremulous motion, by which thin and minute films of wax were shaken from their scaly sides. Others were ready to take up this wax and knead it into matter proper for constructing cells. Frequent arrivals of bees from the fields brought pollen on their thighs for the young grubs, and honey, which they deposited in the cells. All was activity, order, and peaceful industry. None were idle but the drones, who seemed to stroll about like gentlemen.

—British Quarterly Review.

Scotchmen and Scotch Music.

The following instance shows that Scotch music will make a Scotchman do anything when out of his own country.—A gentleman who was a first rate performer of Scotch music on the violin, spent a winter in Exeter, and of course became acquainted with the musical dilettanti of the place. Dining one day with a professor of the conversation turned upon Scotch music, and a strong argument arose as to its bearing competition with foreign music; the Scotchman, whom we shall for the present designate the Fiddler, insisting that when properly played, nothing could excel it. The Professor on the other hand insisting that it was only fit for the barn-yard.

"I'll tell you what," says the Fiddler: "I'll lay you a wager of £5 that if a party of Scotchmen can sing one minute, sing the next, and dance the third."

"Done," says the Professor; "and if your music is capable of that, I will not only pay you £5 with pleasure, but will be convinced that it is the most enviable, pathetic, and best music in the world."

The difficulty arose as to getting an opportunity for a trial. But this was soon obviated by a third party informing them that a number of young Scotchmen dined annually at the Old London Hotel, on the anniversary of Burns' birthday. This was the capital opportunity for the Fiddler; for these young men, being principally raw-boned, over-grown Scotch lads who had recently left their own country to carry tea in the neighborhood, were the very ones upon whom he was sure to make a hit.

All being now arranged, and the utmost secrecy being agreed upon, the eventful day was anxiously looked for. At length it came, and the Fiddler and Professor by an introduction to one of the party, got an invitation to the dinner. There were twelve party they soon became; for the whisky toddy was not spared when the memory of any of Scotland's bards was toasted. The Fiddler was not long in perceiving that he had got among a right musical set, and he waited patiently till they were fit for anything. At length he gave a wink to the Professor, who at once proposed that his friend should favor them with a Scotch tune on the violin.

"Capital, capital!" cried the whole party.

The violin was brought, and all were in breathless anxiety. The Fiddler chose for his first tune "Here's a health to them that's awa," and played it in the most solemn and pathetic manner.

"That's a wauld' tune," said a great, big, raw-boned youth to his next neighbor.

"It is that, Sandy. There's meikle in that tune, man. It reminds me of 'neath the gane' Jamie at the same time giving a deep sigh, and drawing his hand over his long, gaunt face to hide the tears which were trickling down his cheeks.

The Fiddler with his keen eye soon perceived that before he got through the second part of the tune he would have them all in the same mood. He therefore threw his whole soul into the instrument, played the tune as he had never done before; and as the last four bars of the tune died away like a distant echo there was not a dry cheek amongst the company. Now is the time, thought the Fiddler, and without stopping a moment struck up, in a bold, vigorous style, "Willie Brew'd a Peck o' Maut." Out went the handkerchiefs, away went the tears.

"Chorus!" cried the Fiddler; and in an instant all struck up.

"For we are nae fou, we're nae that fou,"
But just a drappie in our e'e;
The cock may crow, the day may daw,
But we're nae that fou, we're nae that fou!"

The song ended, up struck the Fiddler in his best style, the reel of "Jenny dang the Weaver."

"Hey, ye devils!" cried Sandy.
"Scotland forever!" cried Jamie; and in an instant, tables, chairs, and glasses were scattered in all directions and the whole party dancing and jumping like madmen.

Out ran the affrighted Professor, (for he did not know what might come next,) up came the landlady with her terrified train of inmates. But none durst enter the room, the hurras and thumps on the floor being so boisterous; and it was only upon the entry of a Scotch traveler, who had just arrived and who cried to the Fiddler for any sake to stop, that order was restored.

It is needless to say that the Professor paid his bet cheerfully and was fully convinced of the effect of Scotch music when properly played; and that the landlady took care that the Fiddler never came into her house again on Burns' anniversary dinner.

Fate in Wedlock.

In 1789, Sergeant Bernadotte, being then at Grenoble, fell in love with a pretty girl and made her an offer of marriage. But a watchmaker was also a candidate for her hand, and she thought him a better bargain than a soldier. She is still alive, a decrepit, crooked, and wrinkled old woman, a servant at a common inn, and in a state of utter poverty. "Ah, sir," said she, in lately concluding her story, "I should have done much better in marrying M. Bernadotte. I should have been a queen now, yes, a queen! instead of waiting upon everybody else. I should have had a crown, and subjects, and fine clothes. I should have been a queen! Ah! I made a great mistake, a sad mistake! I ought to have foreseen this; for I assure you, sir, M. Bernadotte was not a common man. I had a kind of presentiment that something would happen. But what would you have? When we are young we do not reflect; we are not ambitious; we refuse kingdoms and make fools of ourselves." Saying that she shed tears. When asked if she had heard anything from him, she answered, "Never, sir. I have written to him several times since he became king, but he has never returned any answer. My husband says it is because I did not pay the postage of my letters. It is very likely. And then perhaps he may feel annoyed at my having refused him.—If we were both free again, and I had money, I would go to Sweden. Perhaps he would marry me; or, at any rate give me his linen to wash! That would be something after all." From a diadem to a tub! Could Love himself have imagined anything more romantic?

Revenge.

The favorite of a sultan threw a stone at a poor dervish who had requested an alms. The insulted dervish dared not to complain, but carefully searched for and preserved a pebble, promising himself that he should find an opportunity sooner or later to throw it in his turn at this pitiless wretch. Some time after, he was told the favorite was disgraced, and, by order of the sultan, led through the streets on a camel, exposed to the insults of the populace. On hearing this, the dervish ran to fetch his pebble, but after a moment's reflection, cast it into a well.—"I now perceive," said he, "that we ought never to seek revenge when our enemy is powerful, for then it is imprudent, nor when he is involved in calamity, for then it is mean and cruel."

Acoustic Telegraph in Africa.

In the recently published account by Capt. Allen, of the voyage of the British ship Wilberforce up the Niger, we find the following notice of a musical telegraph used by the natives. It is well known that musical sounds may be heard at greater distances than those which are only loud: "As we had often heard that the natives could hold musical dialogues even at great distances, by means of little gourd flutes, we prevailed on them to separate, while we interpreted one of them was desired to convey certain sentences to those at a distance. To our surprise we found, on cross-examination, that everything had been perfectly understood. They said they could communicate with one another, even at the distance of some miles, where the locality was favorable to the resonance of the sounds. This facility of musical correspondence is not confined to these people alone, since that distinguished traveler, the late Mr. Bowditch, mentions a similar practice among the Aschantees, and he was also informed of its existence in the district of Accra. That the Cameroons people have also tutored their hearing with a similar result, we had an instance in the pilot Glasgow. He was in Capt. Allen's cabin one day, answering some queries relating to the river, suddenly he became totally abstracted, and remained for a while in the attitude of listening. On being taxed with inattention, he said, 'You no hear my son speak?' As we heard no voice, he was asked how he knew it. He said, 'Drum speak me, tell me come up deck.' This seemed to be very singular, so Capt. Allen desired him to remain below, and privately sent several messages to the performer in the boat alongside, who executed them by a variety of taps on his wooden drum; and these Glasgow interpreted in a way that left no doubt of his having understood perfectly all that the 'drum spoke.' He also said they could communicate by this means at very great distances by the 'war drum,' which is kept in every village to give and repeat these signals; so that there is intimation of danger long before the enemy can attack them. We are often surprised to find the sound of the trumpet so well understood in our military evolutions; but how far short that falls of the result arrived at by these untutored savages."

"This method of communication is no doubt employed by slave dealers, to give notice of the movements of their cruisers." The LITERARY WORLD of this week, the second number, under the editorship of the Messrs. Duyckinck, amply sustains the promise of the first, in point of quality, and goes beyond it in quantity. Its table of contents is highly attractive. Amongst the articles is a capital review of the Arabian Nights, with illustrations, got up in a very neat style; reports of the learned societies for philosophical readers; European sketches for those who have travelled or intend to, and several columns of taking gossip, literary, dramatic and personal for everybody. From the last we copy a paragraph:—

PERSONAL NEWS OF AUTHORS.—Mr. Webster, author of "Old Hicks, the Guide," &c., having completed his series of "Letters from the Sporting Grounds" of Hamilton county, in the Courier, has returned to this city, to make arrangements for a new literary and pictorial undertaking, in hand. Mrs. Kirkland was to leave Liverpool in the steamer of October 1, on her return to America. Hon. Edward Everett is to deliver the next oration before the New England Society, in New York. Theodore S. Fay, at Berlin, it is said, is preparing a history of the recent "Revolutionary Movements in Germany." John Howard Payne, Esq., the author of "Brutus," the contemporary and associate of the most distinguished literary men of the nineteenth century, is at present a resident of New York.

Henry Norman Hudson, Esq., the lecturer on Shakespeare, in this city—it is said, talked for the Professorship of Moral Philosophy, in the new Collegiate Free Academy. Dr. Lieber, who recently left this country on a visit to Germany, has returned by the steamer Hermann. We are not aware how his republicanism may suit the present phase of German politics, but a more desirable appointment could not, we think, be made for the United States, in case of vacancy, than Dr. Lieber, as Minister to Washington.

The Indian Mother.

How helpless the Indian infant, born without shelter, amidst storms and ice; but fear nothing for him: God has placed near him a guardian angel, that can triumph over the severities of nature; the sentinel of maternity is by his side, and so long as she loves her child with instinctive passion; and if she does not manifest it by lively caresses, her tenderness is real, wakeful, and constant. No savage mother ever trusted her babe to a hired nurse; no savage mother ever put away her own child to suckle that of another. To the cradle, consisting of thin pieces of lightwood, and gaily ornamented with quills of the porcupine, and beads, and rattles, the nursing infant is firmly attached, and, carefully wrapped in furs; and the infant, thus swathed, is back to the mother's back, is borne as the totem of her life, and she goes cheerfully flashing light, now accompanying with the wailings which the plaintive melody of the carrier cannot hush. Or, while the squaw sits in the field, she hangs her child, as spring does its blossoms, on the boughs of a tree, that it may be rocked by the breezes from the land of souls, and soothed to sleep by the lullaby of the birds. Does the mother die, the nursing—such is Indian compassion—shares her grave.—Bancroft.

Vanity in Animals.

The learned philosopher, Dr. Gall, in his remarks on the organ of love of approbation, says that in the south of France they decorate their mules with bouquets when they travel well. The most painful punishment which can be inflicted on them is to deprive them of their bouquet and tie them to the back of the carriage. I have, he says, a female ape; whenever they give her a handkerchief, she throws it over her, and takes a wonderful deal of pleasure in seeing it drag behind, like the train of a court robe.

On the Death of his Wife.

BY KING, BISHOP OF CHICHESTER, 1591.
Sleep on, my love, in thy cold bed,
Never to be disquieted.
My last "Good night!" Thou wilt not wake
Till thy fate shall overtake;
Till age, or grief, or sickness must
Marry my body to that dust
It so much loves, and fill the room
My heart keeps empty in thy tomb.
Stay for me there; I will not fail
To meet thee in that better vale.
And think not much of my delay;
I am already on the way.
And follow thee with all my speed;
Desire can make or sorrow breed,
Each minute is a short degree
And every hour a step towards thee.

At night, when I betake to rest,
Next morn I rise nearer my rest.
Of life, almost by sleep hours' sail,
Than when asleep breathed his drowsy gale.

Curious Cry of an Australian Bird.

There is a ridiculous, owl-like bird, which sits upon the trees at night and utters a peculiar cry, which cannot be mistaken for anything but "more pork." The bird is in consequence, called by that name. And I heard of an instance of a young man, of rather moderate intellect, who had gone out with a friend at night, opium smoking, and who, hearing one of the birds for the first time, insisted upon leaving the spot and returning home, being morally convinced that he heard the voice of a man calling for "more pork," and that the man must be a bushranger; and, indeed, who else could eat pork at that time of night?—Simmonds's Colonial Magazine.

Facts vs. Truth.

I believe some of the best prophecies are to be found in the great poets; nay, I am a fanatic in this matter, and if I were asked whether I would consent to the destruction of our great historians or our great poets, one being obliged to go, I would choose to retain the latter. I consider theirs as loftier teachings. The historian is a teacher of facts, the poet of truths! Truth and fact are not the same, but they have been confused by men. A fact is something done, something that has happened, and is not necessarily a truth. It takes a great many facts to make a truth. If you say the sun rose, it is a barren profligate fact; but suppose we go on, watch it every day, we don't say the sun rose, but the sun rises.—It has grown, then, out of a fact, into a truth, truth resulting from the contribution of many facts. As it takes many flowers in a still to yield a small quantity of the required perfume, so the still of patient induction and wise thought, study, and research bring out of the barren facts their soul of truth.—Mr. George Dawson, at the Concert Hall.

The Advantages of Adversity.

There could be no such thing as patience if there were no adversities to be endured; no such thing as contentedness, if there were no wants to be felt; no such thing as industry, if there were no pains to be taken; no such thing as humility, if sensible infirmities and crosses did not prompt us to sober thoughts, and show us what we are.—There would be no true wisdom, no clear knowledge of ourselves, or right judgment of things, without experiencing the worst half of things. We should never learn to master our passions, or temper our appetites, or wrest our inclinations to a compliance with reason, if that discipline were away, which the holy Psalmist intimated, saying, *It is good for me that I have been afflicted, that I might learn thy statutes.*—How much do we love God, how submissive are we to God's will, how little do we value these mean things here, we cannot otherwise than by willingly undergoing or patiently bearing afflictions, well express: without it, no sure trial of virtue can be; without it, no excellent example of goodness had ever been.—Barrow.

Martin Luther.

Martin Luther, it was well known, was a compound of strange and heterogeneous materials. One striking peculiarity of his character was his singular and enthusiastic love of music. Not that there is abstractly anything remarkable in such a passion; but in him it had a singular effect—contrasting strikingly with the bold and indomitable qualities of his nature. He had an admirable ear for harmony, and was no mean proficient on several instruments. He had also a beautiful voice, which he constantly kept in order by the chanting of hymns and sacred songs. The principles of church music he studied profoundly; and he composed several pieces of great merit. But the most striking thing about his musical character was the power which melody had over himself. He seemed melted and subdued into a state of almost helplessness by its tones. Amidst their influence, all other faculties of body and mind appeared suspended.—he was in a state of ecstatic rapture. In letters which he wrote to Lincius, (Frankfort edition, 1649,) we find him jesting about his extreme susceptibility—which he considers as a weakness in his character. He tells Lincius seriously that it was his custom to sing a hymn every night before he retired to bed; and, such was the soothing power of the melody over him, that however much he might have been excited or troubled throughout the day, from the moment when the key note fell upon his ear, he forgot all earthly matters and vexations.—Athenaeum.

The Discovery of Herculeum.

In noticing the wells of ancient Italy, we may refer to a circumstance, which although trivial in itself, led to the most surprising discovery that has ever taken place on this globe, and one which in the interest it has excited is unexampled. In the early part of the eighteenth century, 1711, an Italian peasant while digging a well near his cottage, found some fragments of colored marble. These attracting attention, led to further excavation, when a statue of Hercules was discovered, and shortly afterward a mutilated one of Cleopatra. These specimens of ancient art, were found at a considerable depth below the surface, and in a place which subsequently proved to be a temple situated in the center of the ancient City of Herculeum! This city was overwhelmed with ashes and lava, during an eruption of Vesuvius, A. D. 79, being the same in which the elder Pliny perished, who was suffocated with sulphurous vapors, like Lot's wife in a similar calamity. Herculeum therefore had been buried 1630 years! and while every memorial of it was lost, and even the site unknown, it was thus suddenly, by a resurrection then unparalleled in the annals of the world, brought again to light; and streets, temples, houses, statues, paintings, jewels, professional implements, kitchen utensils, and other articles connected with ancient domestic life, were to be seen arranged, as when their owners were actively moving among them. Even the skeletons of some of the inhabitants were found; one, near the threshold of his door, with a bag of money in his hand, and apparently in the act of escaping.

The light which this important discovery reflected upon numerous subjects connected with the ancients, has greatly eclipsed all previous sources of information; and as regards some of the arts of the Romans, the information thus obtained may be considered almost as full and satisfactory as if one of their mechanics had risen from the dead and described them.

Among the early discoveries made in this City of Hercules, (it having been founded by or in honor of him, 1250, B. C.) not the least interesting is one of its public wells; which having been covered by an arch and surrounded by a curb, the ashes were excluded. This well was found in a high state of preservation—it still contains excellent water, and is in the same condition as when the last females retired from it, bearing vases of its water to their dwellings, and probably on the evening that preceded the calamity which drove them from it forever.—Eubank's Hydraulics.

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Scheme of Pope Julian, about 1502.

FROM THE HISTORY OF THE GOOD KNIGHT DE BARAD.

When the Pope heard of the defeat of his troops at La Baside, he swore to be revenged, and would have forthwith besieged Ferrara, but was dissuaded by his captains particularly the Duke d'Urbino, who would willingly have had him friends with the King of France. They represented to him the difficulty and danger of such an enterprise and could scarcely prevail with him, for he repeated a hundred times a day, "Ferrara! Ferrara! I will have thee by the body of Christ!" Failing in his attempts to carry on a correspondence with his partisans in that town, and six or seven of his spies having, by the vigilance of the Duke and the good Knight, been seized and hanged, he bethought him of an atrocious scheme. This was to make overtures to the Duke, promising to give one of his nieces in marriage to the Duke's eldest son, to forego all his claims, and moreover, to make him the sacred standard bearer and captain-general of the church, provided he would send away the French troops. He thought that if this were done, the French, on leaving Ferrara, would be at his mercy, and vowed that not one of them should escape. He employed as his messenger to the Duke one master Augustin Guerlo, a great adept in intrigue and treachery, who, after suffering for it at last, for the lord d'Aubigny some time afterwards had him beheaded at Brescia where he was practicing his treason against him.

The Duke listened to his proposals and affected to enter into the Pope's views, though he had too noble and gentle a heart, and had rather been torn in pieces by four horses, than even have thought of consenting to such cowardly treachery. Having ordered refreshments for master Augustin and locked him up in a room of the palace, he went attended by a single gentleman to the quarters of the good Knight, and related the whole matter to him. The good Knight crossed himself frequently, and would with difficulty believe the Pope could entertain so wicked a design.

After consulting together they agreed that the Duke should go to master Augustin and endeavor to win him over from the interest of the Pope to their own party. The vile, avaricious villain was soon gained over by the Duke's representations and promises, and a bargain was struck, that the Duke should give him two thousand ducats down, and an annuity of five hundred a year.

The Duke then left the room, and returned to the good Knight, who was amusing himself on the ramparts in making them clear an embarras. Seeing the Duke approach he went to meet him, and taking him by the hand, they walked together on the ramparts, while the Duke informed him that the Pope's wicked intentions towards the French would recoil on himself, for that he had gained over his emissary, who had assured him that within eight days, at furthest, the Pope would not be alive. The good Knight who had no idea of his meaning, replied,

"How so, my lord: has he spoken with God?"

"Never mind," said the Duke, "but so will it be," and from one thing to another he proceeded to intimate that master Augustin had promised him to poison the Pope.

At these words the good Knight crossed himself repeatedly, and said,

"O! my lord, I never will believe that so gentle a prince as you, would consent to such treachery; and did I know it, I swear by my soul I would inform the Pope before night; for I believe that God would never pardon so horrible a crime."

"Why," said the Duke, "he wanted to do as much to you and me; and you know we have already hung seven or eight spies."

"That troubles me not," replied the good Knight; "he is the vicerger of God upon earth, and to cause his death in this manner I never will consent."